CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, AUGUST 9, 1822. No 52.

FOX'S LECTURES.

When a government defines and incorporates Christianity, it must do one of two things: either take it exactly as it is in the New Testament, or injure it by addition, diminution, or alteration. Let us adopt for argument's sake, the first supposition, and take for granted that all established doctrines are true, and that their relative importance is accurately marked; that every prescribed ceremony is scriptural, and the whole rightly arranged; we should still dissent for this reason; the authority on which this depends is transfered a temporal ruler is made a spiritual law giver, an uninspired, fallible, presumptious man, is invested with what belongs not to him, and becomes instead of Christ, "the head of all things to the church." This it is our duty, as Christians, not sanction. *He* decide what is truth; *he* command how God shall be worshiped; *he* ordain rites and ceremonies!—Why this is exactly the authority which God gave to Christ; it is an invasion and assumption of that authority. When did he cede that dominion, or God reclaim it to bestow on civil magistrates; Can governments or nations give to one, what God hath given to another? Is the gift of God to Christ reversed by a popular vote, or royal edict? Or can a decree of heaven be repealed by act of parliment?

But it is pleaded that the intention is not to supersede divine authority, but to make religion more venerable and efficacious by legislative sanction; in other words, to make God more venerable by sovereign dignity, heaven more desirable by wealth and titles, and hell more fearful by fines and dungeons. This is augmenting the light of day, by kindling tapers, and the stability of the earth, by building buttresses. Could we even overlook this ab urdity, still the plea would be inadmissible. The *imposition* of creeds and practices (whatever be said of their being only explanations, having scriptural authority, &c.) is an invasion of his supremacy, who alone was commissioned of God to dictate our faith and worship, and who has done so for all the world, and for ever.

We have been arguing on the most favourable supposition, that the religion established is pure Christianity; but another was mentioned, that it is in some way or other corrupt; and this is by far the most probable. We must believe it to happen, unless we can give those who incorporate Christianity with the State, credit both for the perfect rectitude of their hearts, and the ablute infallibility of their understandings. Unless they combine these two qualifications, either of which none but Christ ever had, they are unfit to give us a human transcript of a divine book, a human establishment of a divine religion. It must partake of their own imperfection. Granting the Church of England to be the best establishment in the world, this objection would make us Dissenters. *We prefer a perfect religion in the New Testament, to a corrupt one in the Articles and Prayer-book.* Each must judge for himself of this contrariety. It is scarcely possible, considering the number of propositions expressed or implied, and practices appointed, in the established formulary, but that every thinking man should find some inconsistency with the New-Testament. According to our opinions it is most glaring: the word of God says that there is one God, the Father; the law of the land ordains that in the unity of the Godhead there are three persons equal in power and glory, the Father, the Son, and the Holy Ghost; the one describes God as spiritual and unchanging; the other enacts that he was incarnate, born, circumcised, crucified, burried and exalted. Mercy in Scripture is free and unpurchased; in the Prayer-book, bought by vicarious satisfaction. In the one, God is the impartial, benevolent and universal Father; in the other, he limits salvation by arbitrary decrees: in the one, man, though feeble is the child of God; in the other, he is condemned for birth-sin, and totally depraved. Divine authority proffers salvation for sincere obedience, and political authority enacts damnation for disbelief of the Athanasian Creed. Did the two systems come to us with equal authority, there cannot be a moment's doubt of our choice; but when we view the one as a divine gift, and the other as human imposition, it were indeed madness to purchase with our consciences the exchange of bondage for liberty, of darkness for light, and of a noisome dungeon for the pure and free air of heaven.

It is lamentable to observe, how little of religious liberty there has ever been in the world. *Egypt*, the first of nations, led the way in making religion the tool of goverment, and affixing criminality to Nonconformity. The Israelites were prevented by terror, from sacrificing to Jehovah according to the custom of their progenitors. In *Babylon*, the lion's den awaited praying to God, when the king commanded not to pray; and the fiery furnace, refusing to worship an image, when he commanded its adoration. In free and polished and enlightened *Greece*. the wisest and purest of sages, the Apostle of nature, the Unitarian of reason, Socrates, was judicially condemned and executed for impiety to the national gods. In *Rome*, one of the earliest laws was, "Let no one have particular gods of his own, or bring new ones into his house, or receive strange ones unless *allowed by edict*."

* * * * *

By the first article of the constitution of Pennsylvania, which is a declaration of the rights of conscience, William Penn, the Quaker, gave a new and noble example to legislators, which we hope they will one day imitate. It runs thus: "In reverence to God, the Fathrr of lights and spirits, the author as well as object of all divine knowledge, faith and worship, I do, for me and mine, declare and establish, for the first fundamental of the government of this country, that every person that doth or shall reside therein, shall have and enjoy the free profession of his or her faith, and exercise of worship toward God, in such way or manner as every such person shall in conscience believe is most acceptable to God. And so long as every such person useth not this Christian liberty to licentiousness, or the destruction of others, that is to say, to speak loosely or profanely or contemptuously of God, Christ the holy Scriptures, or religion; or commit any moral evil or injury against others in their conversation; he or she shall be protected in the enjoyment of the aforesaid Christian liberty, by the civil magistrate."

* * * *

Both Protestants and Nonconformists are inconsistent, when they abandon the broad principle of religious liberty. What justifies separation from the Church of Rome, but the truth that the Bible *alone* is the religion of Christians; the Bible to be interpreted by every man for himself? When once the Reformers saddled it with their own interpretations, they abandoned the great cause for which they had struggled, and the only ground on which they could safely and honourably stand. If an authorative interpretation must be coupled with it, who would not prefer that of Rome to that of England or Geneva, antiquity to novelty, splendour to poverty and the fellowship of nations to that of provinces? In like manner, when Dissenters make and impose creeds, we may ask, Why seek ye "to put a yoke upon the neck of the disciples, which neither our fathers or we were able to bear?" You claim the right of private judgment; allow it then, there, where you only can allow, or prohibit, within your churches. Be not more strenuous for opinions, than for charity and liberty. If their sacrifice be demanded, it is more likely to be on the altar of error than on that of truth. Ye are brethren; "see that ye fall not out by the way;" prefer the uniformity of love to that of faith, and the diversity of opinions to that of feelings and hearts. It is only thus that a fair reply can be given to the taunts of the enemies of religious liberty. The Catholics have always said to the Protestants, "You deny the authority of our Church, and yet you are dictated to by magistrates and synods." The Establishment has always reproached sects, "You demur to our creeds and articles, yet you have creeds and articles to which you subscribe and submit." And these again say to the congregations, "You will not own the power of associated representatives of churches, and yet each church requires of individuals that they should hold certain doctrines, on peril of expulsion." Where, then, is the difference? This can never be repelled but by all churches having no creed but the Bible, and recognizing the right of all to its interpretation.

The rejection of a sincere christian from christian fellowship has no foundation in scripture authority, or primitive example. It degrades a christian church into a club of bigots. Were it once destroyed, sectarianism would expire. The hostile names, derived from leaders, or peculiar doctrines, would be disused, or at least would no longer describe churches, which would be only christian. Much would be lost to the cause of a party; but more would be gained for the cause of truth, peace and charity.

In renouncing an intolerant system, let us not be uncharitable towards the many excellent persons, both Churchmen and Dissenters, by whom that system is honestly and piously supported, as a necessary protection for pure religion. We spend upon that all our hostility; and leave for them only the hearty affection of countrymen, christians and brethren. Especially let us render the well-merited tribute of praise to those illustrious Nonconformists, who, whatever may have been their failings, were the sincere friends and bold champions of religious liberty; for it must not be forgotten that the real principle of nonconformity is that of the right of private judgment, of universal religious liberty; and the cause of the one has generally been that of the other also. From Nonconformity has sprung Unitarianism, with which religious liberty is essentially connected; which rapidly follows, or produces that liberty, and may therefore be called "the truth," which "shall make you free." The secession of the two thousand was a glorious protest against spiritual domination. As religious liberty is our noblest heritage, those who have vindicated it are our best benefactors; and amongst these, the English Nonconformists hold a proud pre-eminence. Their minds were powerful and enlightened; their devotion fervent; their sacrifices great and severe; their triumphs splendid; and be their memories blessed and immortal! Their principles, justly stated and consistently maintained, are our glory. They are deduced from our bibles, and graven in our hearts. They shall be transmitted from generation to generation, a rich inheritance, and last, like hope, which ends only in fruition, till Conformity and Nonconformity alike expire in the universal brotherhood of christianity.

Professor Frisbie.

OBITUARY NOTICE.

Extracted from the Boston Daily Advertiser of July 13.

[*Written by Prof. Farrar.*]

The interests of literature and religion have sustained a loss in the death of Mr. Frisbie, fully known only to those who were particularly acquainted with him. He sought retirement, and avoided those occasions by which uncommon endowments are ordinarily brought into public estimation. It is difficult to speak of his powers and attainments, without seeming extravagant to those who had not the opportunity of judging for themselves. But there is no apprehension of a want of sympathy from any who have seen him intimately. To his classmates, to his associates in office, to his pupils, to all whose lot has been to fall within the circle of his familiar walks, the appeal is made with confidence. To these, in a greater or less degree, but more especially to such as were favoured with his confidence and affection, the treasures of his mind were poured forth with a richness and abundance that have been rarely equalled. It was not in maintaining striking paradoxes, in a useless display of argument and eloquence, that his talents were exerted. Truth and virtue were always held sacred; and nothing was so sure to feel the severity of his rebuke, as a departure from either. Disputed questions in theology, morals, and metaphysics, the peculiar merits and defects of recent publications, were among his favourite topics. On these it was his delight, not to harangue those around him, but to converse with them, to excite a disposition to join in a free and unreserved interchange of thought, and many have found themselves drawn unawares into a discussion by the novel and interesting view presented to them.

He endeavoured always to give a philosophical turn to whatever subject came before him, and although his mind was full of resources for maintaining and enforcing a cause which he chose to espouse, he habitually regarded the splendid schemes and hypotheses of inventive genius with distrust, and was inclined to pay great respect to the sober judgment of the uneducated, and to what may be called the philosophy of common sense. He possessed uncommon acuteness and discrimination, and would sometimes appear to speculate with great freedom, but he was cautious and guarded in an uncommon degree, as to what he himself adopted. He ventured to depart from the prevailing sentiments of the learned on some speculative points of intellectual and moral philosophy. Among the improvements which are considered as doing so much honour to Brown, his pupils will recognize doctrines which he has long maintained with great ingenuity and eloquence.

Besides an originality and justness in his views and speculations, there was a clearness and lucid order in the arrangement of his thoughts, even on the most abstruse and difficult subjects, which he seldom failed to impart to his hearers, while at the same time he fixed their attention by the energy of his manner, the copiousness and propriety of his language, the fertility and aptness of his illustrations.

On account of weakness of sight he was obliged to depend upon others for his knowledge of books. Still his knowledge was various and accurate.—Beside the subjects more immediately connected with his profession, he was familiar with English literature, especially with the more recent authors. He was particularly fond of the best works of fiction, and had a high opinion of their utility. But he carefully distinguished between those that maintained a pure and elevated morality, and such as were designed merely to amuse an idle fancy. His pointed reprobation of corrupt sentiments united with poetry of whatever excellence, his high but qualified praise of Miss Edgeworth, as expressed in his inaugural address, are, we doubt not, fresh in the recollection of many who heard him on that occasion for the first and only time.

Mr. Frisbie's decided belief in the truth of the Christian religion was not the result of education. He had read and thought much on its evidences and its doctrines. He took a lively interest in the theological discussions of the day, and made up his mind upon controverted points, with great candour and deliberation, and was exerting the happiest influence in the theological school, in which he took an important part.

He was, moreover, a practical as well as a theoretical Christian. This was manifest from his uniform sobriety of mind and conduct, his inflexible integrity, his purity, sincerity, and conscientiousness, in all the relations he sustained, his fidelity in his public duties, his observance of the Christian ordinances, and respect for all the institutions of religion. It was particularly conspicuous in his last sickness. Few have had brighter prospects to resign. He was surrounded with friends in whom he took the greatest delight. He had but just entered upon the ripe period of manhood. He held an office peculiarly suited to his taste and talents, and of great importance to the cause of truth and virtue, and which he filled with distinguished honour to himself and benefit to the community. He resigned all, and resigned all cheerfully. He bowed in quiet and calm submission to the will of God, with a firm hope, through his mercy in Jesus Christ, of a better inheritance in another world.

Extract from Law's Serious Call.

Negotius is a temperate honest man. He served his time under a master of great trade, but by his own management made it a more considerable business than it ever was before. For thirty years last past, he has wrote fifty or sixty letters in a week, and is busy in corresponding with all parts of Europe. The general good of trade seems to Negotius to be the general good of life; whomsoever he admires, whatever he commends or condems, either in church or state, is admired, commended or condemned, with some regard to trade.

As money is continually pouring in upon him, so he often lets it go in various kinds of expense and generosity, and sometimes in ways of charity.

Negotius is always ready to join in any public contribution: if a purse is making at any place where he happens to be, whether it be to buy a plate for a horse race, or to redeem a prisoner out of jail, you are always sure of having something from.

He has given a fine ring of bells to a church in the country: and there is much expectation that he will some time or other make a more beautiful front to the market-house, that has been seen in any place. For it is the generous spirit of Negotius to do nothing in a mean way.

If you ask what it is that has secured Negotius from all scandalous vices, it is the same thing that has kept him from all strictness of devotion, it is his great business. He has always had too many important things in his head, his thoughts have been too much employed to suffer him to fall either into any course of rakery, or to feel the necessity of an inward, solid piety.

For this reason he hears of the pleasures of debauchery, and the pleasures of piety, with the same indifference; and has no more desire of living in the one than in the other, because neither of them consist with that turn of mind and multiplicity of business, which are his happiness.

If Negotius was asked, what it is that he aims at in life, he would be as much at a loss to know what to answer, as if he was asked what any other person is thinking of. For though he always seems to himself to know what he is doing and has many things in his head which are the motives of his actions, yet he cannot tell you of any one general end of life, that he has chosen with deliberation, as being truly worthy of all his labour and pains.

He has several confused notions in his head, which have been a long time there; such as these, viz. That it is something great to have more business than other people, to have more dealings upon him than an hundred of the same profession, to grow continually richer and richer and to raise an immense fortune before he dies. The thing that seems to give Negotius the greatest life and spirit, and to be most in his thoughts, is an expectation that he shall die richer than any of his business ever did.

The generality of people, when they think of happiness, think upon Negotius, in whose life every instance of happiness is supposed to meet; sober, prudent, rich, prosperous, generous and charitable.

Let us now therefore look at this condition in another but truer light.

Let it be supposed, that this same Negotius was a painful, laborious man, every day deep in a variety of affairs; that he neither drank nor debauched, but was sober and regular in his business. Let it be supposed that he grew old in this course of trading, and that the end and design of all this labour and care and application to business was only this, that he might die possessed of more than a hundred thousand pairs of boots and spurs, and the same number of great coats.

Let it be supposed that the sober part of the world say of him when he is dead, that he was a great and happy man, a thorough master of business, and had acquired a hundred thousand pairs of boots and spurs when he died.

Now if this was really the case, I believe it would be readily granted that a life of such business was as poor and ridiculous as any that can be invented. But it would puzzle any one to shew that a man who has spent all his time and thoughts in business and hurry, that he might die, as it is said, worth a hundred thousand pounds, is any whit wiser than he who has taken the same pains to have as many pairs of boots and spurs when he leaves the world.

For if the temper and state of our souls be our whole state; if the only end of life be to die as free from sin, and as exalted in virtue as we can; if naked as we came, so naked are we to return, and to stand a trial before Christ and his holy angels, for everlasting happiness or misery; what can it possibly signify what a man had or had not, in this world? What can it signify what you call those things which a man has left behind him; whether you call them his, or any one's else; whether you call them trees or fields, or birds and feathers; whether you call them a hundred thousand pounds, or a hundred thousand pair of boots and spurs? I say, call them; for the things signify no more to him than the names.

Now it is easy to see the folly of a life thus spent, to furnish a man with such a number of

boots and spurs? I say, call them; for the things signify no more to him than the names.

Now it is easy to see the folly of a life thus spent, to furnish a man with such a number of boots and spurs. But yet there needs no better faculty of seeing, no finer understanding, to see the folly of a life spent in making a man a possessor of ten towns before he dies.

For if when he has got all his towns, or all his boots, his soul is to go to his own place among separate spirits, and his body be laid by in a coffin, till the last trumpet calls him to judgement; where the inquiry will be, how humbly, how devoutly, how purely, how meekly, how piously, how charitably, how heavenly we have spoke thought and acted, whilst we were in the body; how can we say, that he who has wore out his life in raising a hundred thousand pounds, has acted wiser for himself, than he who has had the same care to procure a hundred thousand of any thing else?

But farther: Let it now be supposed, that Negotius, when he first entered into business, happening to read the gospel with attention and eyes open, found that he had a much greater business upon his hands, than that to which he had served an apprenticeship: that there were things which belong to man, of much greater importance than all that our eyes can see; so glorious, as to deserve all our thoughts; so dangerous, as to need all our care; and so certain, as never to deceive the faithful labourer.

Let it be supposed that from reading this book, he has discovered that his soul was more to him than his body; that it was better to grow in the virtues of the soul, than to have a large body or a full purse; that it was better to be fit for heaven, than to have a variety of fine houses upon the earth; that it was better to secure everlasting happiness, than to have plenty of things which he cannot keep; better to live in habits of humility, piety, devotion, charity, and self-denial, than to die unprepared for judgement; better to be most like our Saviour, or some eminent saint, than to excel all the tradesmen in the world in business and bulk of fortune.

Let it be supposed, that Negotius believing these things to be true, entirely devoted himself to God at his first setting out in the world, resolving to persue his business no farther than was consistent with great devotion, humility, and self-denial; and for no other ends, but to provide himself with a sober subsistence, and to do all the good that he could, to the souls and bodies of his fellow-creatures-

Let it therefore be supposed, that instead of the continual hurry of business, he was frequent in his retirements, and a strict observer of all the hours of prayer; that instead of restless desires after more riches, his soul had been full of the love of God and heavenly affection, constantly watching against worldly tempers, and always aspiring after divine grace; that instead of worldly cares and contrivances, he was busy in fortifying his soul against all approaches of sin; that instead of costly show and expensive generosity of a splended life, he loved and excercised all instances of humility and lowliness; that instead of great treats and full tables, his house only furnished a sober refreshment to those that wanted it.

Let it be supposed, that his contentment kept him free from all kinds of envy. That his piety made him thankful to God in all crosses and disappointments. That his charity kept him from being rich, by a continual distribution to all objects of compassion.

Now had this been the Christian spirit of Negotius, can any one say, that he had lost the true joy and happiness of life by thus conforming to the spirit, and living up to the hopes of the Gospel?

Can it be said, that a life made exemplary by such virtues as these, which keep heaven always in our sight, which both delight and exalt the soul here, and prepare it for the presence of God hereafter, must be poor and dull, if compared to that of heaping up riches, which can neither stay with us, nor we with them?

It would be endless to multiply examples of this kind, to show you how little is lost, and how much is gained by introduceing a strict and exact piety into every condition of human life.

I now therefore leave it to your own meditation, to carry this way of thinking farther, hoping that you are enough directed by what is here said, to convince yourself, that a true and exalted piety is so far from rendering any life dull and tiresome, that it is the only joy and happiness of every condition in the world.

CHRISTIAN REGISTER.

FRIDAY EVENING, AUGUST 9, 1822.

Our readers will perceive that the present number closes the first volume of the Christian Register. For the convenience of those who propose to preserve a file of the paper, we have agreeable to promise, given an *Index* of the leading subjects and articles of this volume. In regard to the manner in which the mechanical part of the work has been executed, we have endeavoured not to disappoint, and we trust we have not, any expectations which were indulged from the appearance of the first number which was issued as a specimen. Whether we have been thus successful on a more important point, the discharge of our editorial duties, we are unable to say. We have all along been conscious of imperfections in the manner of conducting the work. It has however been our constant aim to remedy these imperfections as fast, and as perfectly, as our increasing experience would enable us. From the more just views which experience has given us, of the magnitude of the undertaking, we are not ourselves so much surprized that the work has not been *perfect*, as we are that it has even been *passable*. Commencing with feeble patronage, and depending as it has, for its pecuniary support, wholly on the resources which it should itself produce, we have not been able to command, (as would be desirable) a separate editor, for the miscellaneous and news departments. This has, necessarily, in some degree, lessened the ability with which the more important parts of the paper have been conducted. Its columns, however, as we gave our patrons encouragement to expect, have been occasionally enriched with the productions of some of the gifted minds among us.

On the whole, we look back upon the past year, with much more satisfaction than we anticipated. From an exact knowleege of what labour has been bestowed upon the work, and a view of the favourable representations which have been made of it, by judicious friends, we feel more confidence, (even than we did while ignorant of the labour of the undertaking,) in the practability of rendering the work *useful* and *interesting*.

On a retrospect we find that we have in some respects deviated from our original intentions in the manner of conducting the paper. We have given less religious intelligence, particularly in the early part of the volume, than we intended, or than we shall hereafter give; and also fewer expositions of scripture, and sketches of ecclesiastical history. The particular circumstances of the religious community, especially the unusual degree of excitement on disputed religious doctrines, have led us, almost unconsciously, more into the field of controversial theology than we intended, or than we have till lately been fully aware of. Although this was indeed originally a part of our plan, and from the present state of the religious community will probably be to a certain degree continued, yet it will be our aim hereafter to render the religious department of the work in a greater degree *practical*. To calculate rightly is indeed highly important. It is important however only for its practical effect. Though we may spend the whole of a long life in bringing our theories to perfection, yet if our hearts and our daily practice are not under the habitual influence of our better principles, it will only be to our final confusion and condemnation that we had attained to a greater perfection of faith than others.

In relation to the patronage of the work, we have the satisfaction to say that it has been steadily increasing, and now gives us good hope of being eventually compensated for our exertions to sustain its character. We take this occasion to express our gratitude to those who have kindly endeavoured to promote its circulation. To those who have taken the paper chiefly for the benevolent purpose of patronizing it, (as must have been the case with some, perhaps with many) to such we render our particular thanks, and though we are unwilling to urge the work on those who can derive no adequate advantage from its perusal, yet from the feeble manner in which it is as yet supported, we shall feel very sensibly the kindness of all such who may still feel willing to lend their patronage, as well as for any exertions that they, or any of our patrons may make to extend the circulation of the work among their acquaintance.

Rammohun Roy's Second Appeal.

In further remarking on the doctrine of the personality and Deity of the Holy Spirit, Rammohun Roy considers the argument that is adduced from the passage John xv. 26, "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth who proceedeth from the Father, he shall testify of me." The following are his remarks upon it.

With respect to the mission of the Spirit of truth as a proof of its being a separate existence, and not merely an expression for the influence of God, the passage in question if so taken would run thus; "But when God is come, whom I (God) will send unto you from God, even God who proceedeth from God, &c." Can there be an idea more polytheistic than what flows from these words? Yet those that maintain this interpretation, express their detestation of polytheism. If with a view to soften the unreasonableness of this interpretation they think themselves justified in having recourse to the term "mystery," they cannot without injustice accuse Hindoos, the believers of numerous Gods under one Godhead, of absurdity when they plead mystery in defence of their polytheism; for under the plea of mystery every appearance of unreasonableness may be easily removed.

Upon the use of the plural noun for the word God, in some parts of the old testament, he remarks,—

I find to my great surprize, that the plural form of expression in verse the 26th of the first chapter of Genesis, "And God said, let us make man in our image, after our likeness," has been quoted by some divines as tending to prove the doctrine of the deity of the Holy Ghost, and that of the Son with the deity of the Father of the universe, commonly called the doctrine of the Trinity. It could scarcely be believed, if the fact were not too notorious, that such eminent scholars as some of those divines undoubtedly were could be liable to such a mistake, as to rely on this verse as a ground of argument in support of the Trinity. It shews how easily prejudice in favour of an already acquired opinion gets the better of learning, and how successfully it darkens the sphere of truth. Were we even to disregard totally the idiom of the Hebrew, Arabic, and of almost all Asiatic languages, in which the plural number is often used for the singular, to express the respect due to the person denoted by the noun; and to understand the term "our image" "and our likeness," found in the verse as conveying a plural meaning, the quotation would still by no means answer their purpose; for the verse in question would in that case imply a plurality of Gods, without determining whether their number was three or three hundred, and of course without specifying their persons—No middle point in the unlimited series of number being determined, it would be almost necessary for the purpose of obtaining some fixed number, as implied by those terms, to adopt either two, the lowest degree of plurality in the first personal pronoun both in Hebrew and Arabic, or to take the highest number of Gods with which human imagination has peopled the heavens. But there is nothing in the words that can be with any justice construed as pointing to Trinity.—If they should be viewed in any other than a singular sense, they would involve contradiction with the very next verse, "So God created man in *his* own image," in which the singular number is distinctly used.

To those who are tolerably versed in Hebrew and Arabic, (which is only a refined Hebrew) it is a well known fact, that in the Jewish and Mohummudan scriptures, as well as in common discourse, the plural form is often used in a singular sense when the superiority of the subject of discourse is intended to be kept in view.

* * * * *

We have already, I trust, seen distinctly continues our author that none of the lessons taught by Christ to his disciples teach us to believe in him as God; but as most Trinitarian authors assert that this doctrine was fully revealed by his apostles speaking under the inspiration of the Holy Ghost, it may be worth while to examine whether it be included by them amongst the doctrines of the christian religion. This question may be immediately determined by referring to the history of the Acts of the apostles; for if the doctrine of the Trinity had been considered by them as an essential part of what they were commanded to teach, we should certainly find it insisted upon in the discourses they addressed to their converts. But we shall look in vain for any expression amongst those reported by Luke, that indicates the profession of such a belief by the apostles themselves; far less that they exacted an acknowledgment of its truth, from those whom they admitted by the rite of baptism into the faith of christianity.

Acts ii. 22, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;" 32, "This Jesus hath God raised up, whereof we all are witnesses. 36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." iii. 22 and 23, "For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed, from among the people." iv. 12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." 26 and 27, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, &c." v. 31, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." 7, "And said, behold, I see the heavens open, and the Son of man standing on the right hand of God." viii. 37 and 38, "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." 42, "And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead." ch. xiii. 38, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." xvii. 3, "Opening and alledging, that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

Thus we find the apostles never hesitated to hazard their lives by declaring before the Jews that their master was a prophet, the expected Messiah, the son of the living God; which was equally offensive to their countrymen, as if they had called him God himself; yet in none of the sermons do we ever find them representing him as the true God. In the same manner Jesus himself never assumed that character to himself, although he repeatedly avowed that he was the Messiah, the Son of God, whereby he knew that according to their law he would draw the penalty of death upon himself.

Strictures on Extracts from Dr. Miller's Letters.

Of all the expedients resorted to by the orthodox to prevent the spread of liberal christianity, there are none that so much betray the weakness of their cause as their efforts to prevent all examination and inquiry respecting Unitarian principles. The contrast between their conduct and that of Unitarians, on this subject, is truly striking. Unitarians wish nothing so much in relation to their principles, as that they may be thoroughly examined and understood. They fear nothing for the result of the inquiry, even though it be made by men of limited acquirements in common life, provided they be not previously pledged to the support of orthodoxy, but come to the inquiry with their natural fairness and honesty of mind. Not so the orthodox.—None must read or inquire on the subject but the "official defenders of the faith"—the indoctrinated. The multitude, honest but ignorant souls, they must not read, they have not understanding enough to find the truth, they must, like good catholics many centuries ago, meekly receive their faith upon trust from us—from *us* who have taken to ourselves the keys of knowledge, and are now sharing, with his Holiness of Rome, the commission of infallibility.

This is the true aspect of the thing when stripped of its guise. But even in its most favourable garb, it is so glaringly opposed to the true principles of Protestantism, that even the orthodox themselves are ashamed of it and endeavour to apologize as well as they may. Hear Dr. Miller,—"My advice, (says he) to refuse all attendance on the preaching, and to avoid all perusal of the publications of Unitarians, will, perhaps, appear to some, of more dubious propriety." This is followed by a long, but as we esteem it, a very lame apology. Yes, this advice of Dr. Miller's does indeed appear to some, and to not a very few, we trust, "of doubtful propriety." We are not a little surprised that Dr. M. should risk his reputation so much as a man evidently must by such a recommendation. One would suppose that he had forgotten in what *country*, and in what *age of the world* he was living. Whatever of the *spirit* of popery there may be among us, (and it will we think be generally acknowledged that there is enongh of it) its *power* must necessarily be feeble. No efforts that can be made, can in this enlightened and free country long secure a man, who endeavours to trammel and bias the public sentiment, from the reproach he deserves. And no apology that can be offered, for anathema's against free inquiry can long preserve from a suspicion of its weakness, any system that is obliged to resort to such expedients for its support.

Dr. Miller, speaking of Unitarians, tells about their "diversified arts and refuges of error,"—their "spirit of Antichrist,"—and "the pernicious and blasphemous character of their God-denying heresy," and says that the reading of Unitarian publications is "like swallowing poison," and that we should avoid them "as we would a cup of poison."

Now who does not perceive that all this bitterness of denunciatinn against free inquiry results from a consciousness of the weakness of their cause? Who does not perceive that they are afraid to trust the plain good sense and unbiassed understandings of the laity with the powerful and convincing arguments that are adduced in oppositiou to the orthodox system? One who is indoctrinated, and who has settled the point that Unitarian publications are "poison" and that Unitarianism is "God-denying heresy," to such an one Dr. M. condescends to grant the privilege of "examining the works of heretics." But to men of fair and unbiased minds, who come to the examination of the question with a strong love of truth and an unbending purpose to admit doctrines only on the authority of evidence from scripture and reason–to such men Dr. M. benevolently denies the use of Unitarian publications, lest they should contaminate and ruin them,—or in other words lest they should convince them of the falsehood and error of the orthodox system, and expose to them the unworthy arts by which it is upheld. But does he expect that a community so enlightened as ours, and so much accustomed to freedom and independence of thought action, will be frightened out of their privilege of inquiry by his anathamas? We confidently believe that in all such expectations he will be disappointed. Orthodoxy may, indeed for a time, continue to derive support from such expedients; but their influence must, necessarily from the circumstances of our community, and

the nature of our institutions, be continually lessening. By all enlightened and generous minds, such arts will ever be looked upon with that dignified scorn to which they are so richly entitled. Let Dr. Miller avail himself of all the consolation he may, from a view of the influence of his pious warnings on the minds of those who trust to others for their faith. For ourselves we value much more highly the respect and confidence of minds that have more self-respect and more self-dependence.

For the Christian Register.

ON THE HAPPINESS OF HEAVEN.

Rev. xiv, 13. *And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead who die in the Lord from. henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

On a late sabbath I heard an esteemed clergyman preach an ingenious and excellent discourse on the above text, in which he ably showed that the happiness of heaven will chiefly arise from the cultivation of our intellectual, moral, and pious powers and qualities. He contended, very satisfactory, that the *rest*, often alluded to in holy writ, did not mean inaction, but rather a freedom from harassing cares and earthly pursuits. Happiness, he said, cannot exist without activity, and indolence will find no place in the celestial paradise.

To an inquisitive mind, to one who delights in unceasing activity, to one who aims to fill up every moment with useful exertion, such ideas of heaven are attractive and pleasing. The idea of spending an eternity in praising God and the Lamb, and performing offices of kindness to equal or inferiour beings cannot be a tiresome anticipation to such a person.

In this polished and useful discourse there was one sentiment, however, although quite general among christians of all denominations, yet does not appear to me to accord with what the scripture reveals of the heavenly state, and what reason teaches on the subject of virtuous exertion. The sentiment alluded to is this, *In heaven there will be no trial of virtue*, or in other words no possibility of disobedience to the will of God. However delightful to others may be a state of perfect security, of continually increasing happiness depending wholly on foreign aid, I cannot but think it an imperfect bliss If indeed heaven is to be *merely* a reward for the righteous, the gaol at which they have, after the trial of their obedience on earth, safely arrived, and which they are never to pass, there might be some countenance for the popular notion of the abode of the blessed. But to me it appears that heaven is not a *place* so much as a *state* of mind and feeling, and that a monotonous and never-varying bliss is not in reserve for the righteous.

If we truly repent of our sins, and form a virtuous and religious character, we are assured in God's holy word, that, at death, we shall be admitted into his presence. Death will then strike off the mortal investments which now enclose our spiritual man, and our souls will soar above earthly scenes, clothed with immortality. The earthborn desires and passions which have engrossed us will have subsided; sickness, pain and death will be no more; our sensual natures will not be known. Our happiness will probably consist in adoring God, and ministering to kindred spirits, and advancing in knowledge.

But if there exists no possibility of disobedience, *where will be our virtue?* If all of every description, are to be sustained and upheld by an almighty power, and continually advanced towards the highest perfection of knowledge and bliss by an omnipotent impulse, where will be room for that variety of character which creation evinces, and that co-operation of created with uncreated energy? If, as I believe, the future life is a continuation of the present intellectual and moral existence there will be, in heaven abundant scope for the endless diversity of character among the good which now exists, and continual excitements among the heavenly inhabitants to advance in knowledge and become perfect in obedience.

The angels fell. They fell from their allegiance. Does not this teach us that as our service will be voluntary, so our happiness will not be compulsory? While God gives us the power of eternal obedience and immortal bliss, he will not, I conceive place it out of our power to fall from this eminence. Where are we told in scripture that the angels in heaven cannot fall, or that men, translated to heaven and become as angels, will not, if they choose, lose their hold on the immortal joys reserved for them? It appears to me that this view is justified by God's works, and that it does not diminish aught from the blessedness of heaven. On the contrary the active christian is taught that in heaven he may pursue his career, having the universe for his field of enterprise, but warned by the apostate angels of the danger of faultering in his duty.

These views are my own individual speculations. It appears to me that they accord with our present intellectual and moral condition, which will not change. I hope there is nothing in them derogatory to the character of God, or painful to the feelings of any christian. *For now we see through a glass. darkly; but then face to face: now I know in part; but then I shall know even as also I am known.*

S. A.

RELIGIOUS INTELLIGENCE.

From the 14th Report of the London Jews Society it appears that they have circulated the followwing publications among the Jews during the past year.

"Hebrew Testaments 2,459; German Hebrew do. 892; Judeo-Polish do. 2,597; Hebrew Psalters, 800; Hebrew Tracts, 42,410; German Hebrew do. 21,266; German Tracts, 2,360; English do. 30,000; Hebrew Cards, 19,300; German Hebrew do, 15,2000; English do. 4,000."

The demand for these publications is said to be continually increasing.

The Directors of the Jewish Synagogue at Rotterdam have made application for copies of each of the tracts published by the London Society.

In Russian and Austrian Poland, and a part of Turkey, it is said there are at least three millions of Jews. A great spirit of inquiry respecting christianity is found to exist amongt them, and an unexpected desire to obtain the New Testament.

The Emperor of Russia has issued an edict, breaking up the kahals or Rabbinical institutions in Poland, which it is thought have long operated as a barrier to the progsess of civilization among the Jews.

On the 16th ult. an association was formed at Pawtucket R. I. called the Pawtucket Bible Society," It is to be auxiliary to the American Bible Society, and what-ever funds remain in the treasury after defraying the current expences of the Society, are to be transmit, ted to the parent Society.

DOMESTIC SUMMARY.

It is stated in the Federal Republican, that a gentleman of Baltimore, (Gen. Harper) every way qualified for the task, has for some time past been collecting materials for a biography of Gen. Alexander Hamilton.

SARATOGA SPRINGS, JULY 30—There are now 800 strangers in the village; among whom are many gentlemen of distinction. The number of visitants, thus far, is much greater than at any former season.

The Rev. Philander Chase, Bishop of the diocese of Ohio, has accepted the office of President of Cincinnati College, and will enter on the discharge of his duties in October.

A highway robbery was committed last night, between 11 and 12 o' clock, near the Draw Bridge in Fore street, on a young man, who was knocked down by the highwayman and robbed of his pocket book, containing one 10 dollar Bank note, and several others of a smaller denomination.

Wednesday Eve. Gaz.

Hill, the negro who was wounded at the insurrection at the state prison in Charleston, died on Sunday.

Considerable alarm has been excited in New-York, on accouut of number of sudden deaths by fever. It is called by some the yellow fever, by others a malignant billious.

One hundred and sixty slaves were imported into Havana from Africa 11th ult.

NEW-YORK, JULY 31.—*More piracy and murder.*—Captaiu Titts of the schooner Olive, that arrived here this morning from the Bahamas, informs that the wreckers of those islands had picked up at sea, and brought into port, a ship and a brig. It appears that the crew of the ship were all murdered, cut into pieces, and hung up among the rigging. The brig had no person on board, and it could not be ascertained to what nation or nations the vessels belonged.

We learn that a Court of Inquiry has been ordered by the Navy Department, at the request of Capt. Hull, to inquire into his official conduct since he has superintended the concerns of the Navy-yard at Charlestown. The members of the court are captains Rodgers, Chauncey, and Morris. The session of the court is to begin on the 12th inst. at the Navy-Yard in Charlestown.

United States Law Journal.—The first number of this publication, which promises, on a cursory glance at its contents, much usefulness to several classes of our citizens, came to hand yesterday. It is to be published quarterly at New-Haveu by Gray & Hewitt, edited by several members of the Bar.—*Patriot.*

A battle was fought yesterday afternoon at Peckslip, between a black fellow and a mullatto man. The latter received a blow back of his ear, dropped and instantly expired.—*N. Y. pa. Aug.* 5.

Interesting information to an individual.

A German boy supposed to have been born in the neighbourhood of Hamburgh, named *John Frederick Krull, or Krull*, arrived in New-York in 1815 or 1816, then about 14 years—was apprenticed to the ship Fame, owned by Messrs. R. Ainslie and Co. until 1817, when he was discharged. It is supposed he has continued in the profession of a sailor. There is reason to believe that a considerable amount of property has been bequeathed to him in Germany by a relation, which it may be important to him to be apprized of. All that is known on the subject, can be communicated at the office of J. W. Schmidt, Esq. Vice Consul of Hamburgh, No. 63, Pine street, New-York.
Editors of newspapers may perform an essential service by re-publishing the above.

The Examination at the Theological School, in Harvard University, will take place on Tuesday the 13 inst in the University Chapel. The exercises will begin at 9 o' clock, A. M. and terminate at half past 1.

FOREIGN SUMMARY.

Our latest news from Europe is by the ship Cortes, which has arrived at New-York, from Liverpool. London papers to June 23 have been received. There is a strong general expectation of a final settlement of the difficulties between Russia and Turkey, without war, though it is not yet certain. As soon as the attention of Turkey can be withdrawn from Russian affairs, it is expected that it will be directed wholly against Greece, for whose fate much anxiety is felt.

There were considerable rumours of war between France and Spain. The state of things in Spain is represented as quite disturbed. It is said with confidence that troops in various parts of France were moving towards the Pyrenees.

On the 20th, in the House of Lords, the West India and American Trade bills were acted upon and passed.

The question in the House of Lords respecting the admission of Roman Catholic Peers into parliament was lost on the evening of the 22d by a majority of 42.

The plague was prevailing to a distressing degree in Algiers.

By a late arrival at Baltimore, from Rio Janeiro, intelligence is received that the inhabitants of the Brazils have declared themselves independent, and adopted a representative form of government.

LONDON, *June* 22.—We received the Paris papers of Wednesday last night by express. The following are extracts:—

SMYRNA, *May* 9—The news from Scio came down to the 6th of this month. The Captain Pacha had sent deputies to Samos to offer pardon to the inhabitants. The number of inhabitants of Scio who took refuge at Ipsara and Hydra, are stated at from 12 to 15,000. The Greeks had conveyed to this last island Prince Logotheti in chains; he was to be transported thence to the Morea, to be tried for having transgressed the orders or instruction of the Government of the Morea. Thirty Greek Insurgent vessels were in the waters of Scio; The Turkish squadron expected a new division from Constantinople. There prevails great agitation on the seas. No other houses are standing in the town of Scio, but those of the agents of European nations.

PARIS, *June* 13—There has been published at Petersburg, a statement of the situation of the troops concentrated by Russia in her Southern Provinces, whence it results that the first Russian army is 140,000 strong, and the second 260,000. The artillery has 2000 pieces of cannon—the whole army of grenadiers is estimated at 60,000 men, and that of hussars at 35,000. The other corps of cavalry are proportionally effective. The Polish army must besides put itself in motion immediately after the opening of the campaign.

SALONICHI, *May* 6—Our Governor, intoxicated with the success of his massacres, has declared that the Sultan, by whose orders he acted, was firmly resolved not to suffer for the future any christian to exist in any part of European Turkey. In consequence it is prohibited to fill up the vacant bishoprics, and the churches are destroyed in proportion as he can advance into the country.

Every kind of commerce has ceased here—the fertile plains of Seres are changed into a desert; the cultivation of tobacco in the Erridge is abandoned, and all the Greeks, the Bulgarians, and other christians, have taken up arms either to live or die.

Mr Randolph's name frequently appears in the London papers. He has apparently become a member of the Society for the improvement of Prison Discipline, and for the reformation of Juvenile offenders, of which the Duke of Gloucester is Patron; as at a late meeting of the Society he seconded a motion to add Sir G. W. Rose, and Edward Bootle Wilbraham, Esqrs. to the list of Vice Presidents. *Cent.*

KINGSTON, U. C. July 2.—We are sorry to learn that a further reduction is about to take place in the naval establishment in Canada.

COMMOMWEALTH OF MASSACHUSETTS.

AN ACT to incorporate the Associated Housewrights in Boston.

BE it enacted by the Senate and house of representatives in general court assembled, and by the authority of the same, that Augustus Octavius Barton, Thomas Barry, Seth Copeland, OliverDowning, John Drayton, Joseph Eustis William Goddard, Edward Gray, Joab Hunt, Isaac Jenkins, Foster Low, Nehemiah Lovejoy, Ephraim Marsh, Oliver Mills, Alexander Parris, Caleb Pratt, James Sargent, Jesse Shaw, Joseph Stodder, Seth Thaxter, William Todd, Mark Weare, together with their associates and successors, be and they are hereby incorporated,by the name of the Associated Housewrights in Boston, with power to have and use a common seal and to make by-laws for governing the affairs of the said association, and the management and application of its funds; and also for promoting inventions and improvements in their art,by granting premiums to assist mechanics with loans of money; and to relieve the distresses of unfortunate mechanics and their families, and shall have and use all other privileges incident and usually given by acts of incorporation to charitable societies. And the said association may hold real estate, not exceeding in value two thousand dollars, and personal estate not exceeding ten thousand dollars.

§2. Be it further enacted, That any two of the persons herein named, are hereby empowered to call the first meeting of the said association at such time and place as they may appoint by giving personal notice to each of their associates, to choose their officers, at which meeting the mode to call future meetings, shall be regulated and settled.

§3. Be it further enacted, That this act may be amended, revised and repealed at the pleasure of the legislatnre.

June 13 1822.—Approved.

☞Those who keep files of the Christian Register, will please to correct the following errors in the paging. In No. 38, last page, for 146, insert 152.—In No. 41, last page for 161, insert 164.—In No. 44, third page, for 176, insert 175.—In No. 45 last page, for 174 insert 180.

☞*Nine pence* per copy will be given at this office, for No. 47. of the Christian Register.

ORDINATIONS.

Ordained, 27th of June, over the Presbyterian Societies at Martinsburg and at Lowville, Lewis County N. Y. Rev DAVID KIMBALL, late of the Theological Seminary, Andover.

On Thursday the 4th ult. the Rev. ELDERKIN J. BOARDMAN was ordained over the Congregational Church and Society in Bakersfield, Vt.

Installations.—The Rev. Dr, M'Auley will be installed tomorrow morning as pastor of the church in Rutger's street, by the Presbytery of New-York.—*N. Y. pa. July* 31.

On Wednesday, 3d ult. the Rev. THOMAS SKELTON was installed as Pastor of the Congregational Church and Society in Enosburg, Vt.

MARRIED.

In Hanson, 1st inst. Dr. Silas Holman, of Gardiner, to Miss Lucy Cushing, daughter of Nath'l Cushing, Esq

In this city, by the Rev. Mr. Frothingham, Mr. John W. Gamege to Miss Hannah Sawyer both of this city.

DIED.

In Leeds, Eng, Mr. John Bray, comedian, long a resident of the U. States, and a very favourite actor. He has left a wife and several children in this city.

In Waltham, July 30, Benjamin G. Smith, son of Mr. David Smith, jr. aged 8 years and 8 months.

In this city on Monday last, Mr. John Lloyd, a native of England, aged 39.

On Monday evening last, Mrs. Hannah, wife of Mr. John A. Farrar, aged 38.

On Tuesday morning last, Miss Mary Waterman, aged 19.

Mr. William Badger, aged 80.

In Plymouth, Mr. Joseph Amery, a valuable and much lamented citizen. His death was occasioned by a fall from a house on the first instant.

In Buxton, Me, Capt. John Lane, aged 89 a hero of the revolution.

In Marlborough, Mrs. Sybil Wood, wife of the late Peter Wood Esq. aged 83.

At Matanzas, Capt. Stephen Mills, of Truro, aged 39, master of sch. Romeo, of Boston.

In Baltimore, 28th ult. Dr. George Thum, late of Philadelphia, aged 28.—Abraham B. eldest son of Mr. Abraham R. Williams, aged 19.—Mr. Jas. Lambert of Boston.

In Hopkinton, on Friday last, Mrs. Katharine, wife of Capt. David Greeley.

In Concord, N. H. Mr. Samuel Jackson, aged 34.

In Augusta, (Geo.) Capt. James Luther, a native of Massachusetts.

In Durham, much lamented, Mr. Jeremiah Gerrish, aged 52.

In Princeton, on the 28 ult. Mrs. Mary, wife of Major Joseph A. Reed, aged 25.

In Leominster, Capt. William Warner, aged 85, a venteran of the revolution.

In Cambridge, yesterday morning, Elizabeth, youngest child of Mr. John Whitney, aged 3 years. Funeral this afternoon at 4 o' clock.

In this city, Martha Esther, daughter of Ebenezer and Dolly Hill, aged 2 years and 6 months.

The number of deaths in Philadelpia the last week was 72.—Adults 28—Children 44.

In Plymouth, Miss Lydia Clark; Mr Lemuel Robbins.

In Duxbury, July 30th, Mr. Samuel Cooper aged 74.

JUST published by Oliver Everett, No. 5. Court St. Boston, "A Discourse delivered before the African Society in Boston, 15th of July, 1822, on the aniversary celebration of the *Abolition* of the slave trade, By Rev. Thaddeus Mason Harris, D. D.

TRACTS.

FOR sale at the CHRISTIAN REGISTER office No. 47 Marlboro'-street, "OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED." The present edition of this popular little tract is offered for *two dollars* per hundred, or *twenty five cents* per dozen. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

ALSO

Just published, and for sale as above, "*Testimonies of* DR. WATTS, *in favour of Christian Charity and Religious Inquiry.*" Price *twenty five cts.* per dozen,—*two dollars* per hundred.

ALSO

For sale, a few copies of "*The True Messiah exalted*," by DAVID MILLARD, Minister of the New-Testament.

JUST published, by CUMMINGS & HILLIARD, No. 1 Cornhill, an "*Address* delivered before the UNIVERSITY in CAMBRIDGE, at the interment of PROFESSOR FRISBIE, July 12, 1822. By ANDREWS NORTON, Dexter Professor of Sacred Literature."

Watts' Improvement of the Mind, with Questions.

JAMES LORING has just published and for sale at his Book Store, No. 2 Cornhill, price 50 cents half bound, and 63 cents in sheep and lettered:—

"THE IMPROVEMENT OF THE MIND. By ISAAC WATTS, D. D. to which are added QUESTIONS adapted to the Work; for the Use of Schools and Academies."

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts's *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of the Understanding*; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. WHOEVER HAS THE CARE OF INSTRUCTING OTHERS, MAY BE CHARGED WITH DEFICIENCY IN HIS DUTY IF THIS BOOK IS NOT RECOMMENDED."

Dr. Johnson's Life of Dr. Watts.

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists*, by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture,&c. and all the pamphlets elicited in the present theological controversy. *May* 17.

INDEX
Of Volume I.

A.

Page

Adams, late President - - - 88, 99
Adam, Rev. Mr. in Calcutta—his change of views. - - - 158, 162
" " his letter to Dr. Channing. 198
Agricultural, 56, 120, 124, 128, 132, 136, 140, 144, 160, 164, 168, 184, 188.
Alden John, his age. - - - 3
Albion, loss of - - - - 171
Amphlett Wm. his letter from Ohio. - 129
A. B. his communication. - - 163
A. B. X. his communication. - - 46
Ames, Hon. Fisher his life. - - 5
Answer to the question why are you a christian—see Clarke.
Anecdotes—of Indian Missionary, 8—Jesuit of Maranham, 12—of American Indians, 36—of Logman, 41—Madam Villette and Voltaire, 52—Mr. Pitt, 53—Two Farmers, 56—of Dr. Priestly, 64—of Fenelon, 68—Lockham, 76—Rev. G. Herbert, 88—Clerical of Plymouth, 94—Correction of do. 111—Welsh parson and the goats, 104—Abu Hanfa, 104—Pawne chief, 108—Indians, 124—Turkish magistrate, 128—Missionaries to the Indians, 128—Duelling, 144—of Frederick the great, 172.
" on Hogarth 176
" Rev. Mr. —— of New Jersey . 196
" Scotchman 196
Appeal, against Dr. Mason. - - 101
Artinius, on Mr. Wayland's ordination . 11
" on Forster's Sermon . . . 15
" on Perceval's Poems . . 18
" on Mr. Woodbridge's Sermon . 19
" on Mr. Lowell's Historical Discourse 22
" on Wareham Ordination &c. . 34
" on Newspaper criticism . . 38
" on the habit of criticising . . 50
Athens, Panorama of 27
Athenæum 83
Athanasian creed 118
Atheism, Robertson's argument against . 130
" the folly of 188
Auto de Fe, Portuguese . . . 196

B.

Bathing, rules for - - - 8
Baxter, extract from - - - 166
Bancroft, Rev. Dr. his Sermons - - 86
Benson, Dr. his dialogue. - - - 4
Beggars, their character generally. - 24
Benevolus, his communication. - - 74
Bedlam, visit to - - - - 96
Beverly result of council - - 177
Bigelow, Rev. Andrew, his farewell sermon. 49, 53
Bible, its use in the reign of Henry VIII. - 136
Bible societies—Massachusetts, 10—Baltimore young men's, 10—British and Foreign, 34, 46, 126—in Europe, 85—Marine of Boston, 00—Marine of Nantucket, 127—Marine of Wiscasset, 110—American contributions to, 143—do. anniversary of, 159—at Calcutta, 178.
Blenheim, battle of, poetry. - - 140
Bombay, mission to - - - 102
Boudinot, his death &c. 52—his will, 67—letter respecting him, 126.
Boylston prizes for elocution. - - 11
Bowdoin prize dissertations. - - 199
Boyer, his government. - - - 119
Book society; Unitarian in Baltimore, - 133
Borneo, island of - - - 154, 157
Bradford, Aiden Esq. his history of Mass. - 158
Brace-Bridge Hall - - - 151
Brown, Rev. Saml. his lectures to children. 108
Brooks, Rev. C. his prayer book. - - 18
Buckingham, duke of - - - 2
Burke, his character of the scriptures. - 12
Byron, his Don Juan. - - - 26
Bunyan, his want of gallantry. - - 160

C.

Cappe, Rev. Newcome, 73, 148—Mrs. Catharine, her death, 27, 84—her letter on the spread of Unitarianism, 109.
Calcutta, Unitarianism there. - 153, 162
Calvinism, five contradictory points of - 105
Carpenter, Rev. B. on christian peace and unity. . - - - 185, 194
Cashmere goats. - - - 84
Cancers, account of - - - 160
Candidus, on church fellowship. - - 62
Ceylon, treatment of debtors. - - 111
" Mission to - - - 114, 175
Cecil, Dr. Richard, his lines on the death of a child. - - - - 131
Chillingworth, his plan for uniting christians. 2
" extract from - - 166
China, condition of women there. - - 84
Channing, Rev. Dr. his ordination sermon at Salem. - - - - 145
Chervin, on yellow fever. - - 87
Charity, ostentatious - - - 138
Church of England, reform of her liturgy. 118
" " do. remarks on - 122
Church, rights and usages of &c. - 36
" her *trials* &c. remarks on - - 47
" Sandwich and Dedham, remarks on 51
City government. - - - 87, 151
Clarke, Rev. Dr. of Boston—his answer to the question &c. - 9, 13, 17, 21, 25, 29
Clergyman's Almanack. - - 43
Clerical anecdote. - - - 94
" " correction of - - 111
Cholera Morbus, cure of - - - 8
Coffin, Dr. J. G. on bathing. - - 8
Constantinople, population of - - 199
Cornwall, Foreign Mission School at - 9
Commencement at Harvard. - - 11
Coronation of George IV. - - 19
Cowper, extract from - - 27
Congregationalist. - 23, 127, 138, 151
Congregationalism. 127, 131, 135, 138, 142
Copernicus, monument to - - 111
Coin, ancient Roman in Tennessee - 112
Colleges, American - - - 163
Convention of Cong. ministers. - - 166
Colonization Soc. meeting. 167—circular, 192.
Creeds and covenants. - 54, 59, 78, 137

D.

Dabney, Mr. J. P. his Hymn Book - - 143
Deaf and dumb, examination of - - 151
Deafness, remarkable recovery from - - 155
Denunciations of the Orthodox - - - 173
Dedication in Chelmsford - - - 131
Doddridge, his catholicism - - 2
Doggett, his charge at Taunton - - 53
Dove and Stranger, poetry, - - 112
Domingo, government of - - - 119
Dorcas Society of Providence - - - 131
Duhobortsi or Quakers in Russia - - - 117
Duelling, Joseph II his lecture upon - - 6
" Mr. Olier's plan to abolish it in France 104
" In England, how considered - 191
Dudleian Lecture, by Rev. Mr. Pierce of Brookline 43
" " by Rev. Mr. Tuckerman of Chelsea 155

E.

Ear, Phisiology of - - - 100
Education Society, Annual meeting of - 30
" " Sixth Report - 62
" " Circular letter, remarks upon, 94
" " do do 98
" " Inquiries respecting its rules of charity 98
Enquirer his remarks respecting Amer. Education Society . - - 98
Enfield, his biographical Sermons - 197
Enemies of the gospel - - - 18
Elocution, Boylston prizes for - - 11
Executions in England - - - 107
Emigration to N. A. - - - 144
Evangelical Missionary Society, 1, 2, 6, 27, 82,
Emanuel, and other Jewish names explained 173
Exposition of Isiah. ix. 6 - - - 115

F.

Fenelon, extracts from - - - 134
Flint, Rev. James, his ordination sermon at Bilerica. - - - 161
" Rev. Jacob, his century discourse. 180
Forster, Rev. Mr. his sermons. - - 15
" " his memoir. - - 32
Frisbie, professor, his funeral. - 194
" obituary notice. - - 205
Fox's Lectures. 113, 117, 121, 125, 129, 137, 141, 145, 149, 153, 157, 161, 165, 169, 173, 177, 181, 185., 189, 197, 205.
France, state of - - - 128
Fry, Mrs. her exertions and success at Newgate. - - - - 108
Franklin, his letter to a clergyman. - 28
" anecdote of him and Wesley. - 46
" his letter on the maintenance of clergy. - - - - 54
" his letter on old age. - - 84
" his views of war. - - 120
" his birth &c. - - - 184
Fruit Trees. - - - 136, 140
Fuel savings institution. - - - 95
" deposits by whom received 199

G.

Gamaliel - - 94, 122, 134, 142
Ganges, human sacrifices to . - 33
Geneva Catechism, account of - 16
" church of, creeds, ministers, &c. - 38
Ghosts, bad effects of belief in - - 122
Globes, where manufactured - - 95
Glass fragility of - - - 107
Goats, Cashmere - - - 84
Gregory, patriarch of Constantinople - 31
Greek Church in Russia - - - 93
Gray, Rev. Thomas, his sermon - - 116

H.

Harvard University Theological education at, - 10
" " enlargement of her funds - 146, 150
Hale, Sir Matthew, his sum of religion - 28
Hawley, Rev. Wm. Remarks on his address respecting a Unitarian chaplain to Congress - 106
Hartley, on mistakes in religion. - 196
Heroism - - - - 120
Higginson, Rev. Mr. extract from his journal - 6
Historical Sketches of New England 20, 40, 61, 202
History of English Unitarianism - 58, 69
Hospital, at New York - - - 148
Hogan, Rev. Wm. his suspension &c. 5, 94, 142
" " decision of his difficulties 187
Hunter, J. D. his education, intended history of the Indians &c. - - 192

I.

Iceland continent of New South, - - 151
India, Unitarian christians in - - 2
Indian Missionary, anecdote of - - - 8
Indians, Mr. Tudor's account of - - 12
" Society for civilizing them - - 119
Inquisition at Lisbon, - - - 92
Indians, in U. S. - - - - 172
Italy, bible not allowed - - - 2
Installation of Rev. James Flint, Salem - 28
" Rev. Wm. Ritchie, Needham - 71
" Rev. O. Brown, South Kingston - 87
" Rev. Dr. Dana, Londonderry - 103
" Rev. Ephraim Goodman, Torringford Conn. - - - 123
" Rev. J. Elliot, Roxbury . - 147
" Rev. Saml. H. Tolman, Dunstable Mass. 179
" Rev. Thaddeus Pomeroy, Gorham, Me. 179

J.

Java, islands on the coast of - - 189
Jews, their character, condition and creed. 8, 94, 126, 178
" in Poland, 33—in Morocco, 163—in Newport, 171—in India 196.
Jews society in Boston. - 63, 198, 202
Jefferson, late president, his letter. - 191
Jeffries, anecdote of - - - 164
Jenkins, Henry, his great age. - - 100
Jones, Sir William, his prayers. - - 74

L.

Lathrop, Rev. Joseph, his memoir, protest &c. 30, 37.
Languages, Adelung's account of - 128
Lacon—on war. - - - 132
do. extracts from 136, 140, 148, 164, 176.
Law, Rev. Mr. extracts from his serious call. 190, 193, 201, 205.
Laws of Massachusetts—courts in Suffolk. 179
" Wooden buildings in Boston. - 183
" Probate courts in Worcester Co, - 187
" Commutation of the punishment of convicts. - - - - 191
" Concerning schools. - - 195
" To change names. - - 199
" Municipal court of Boston. - 203
Letters from a gentleman to his son. - 154
Lithography, account of - - 72
Libraries, European - - 72
Lowell Rev. Mr. Historical discourse 22
" " his sermon at Bridgewater. 42
Longevity of Parr and Jenkins. - 100
Lakes, western - - - 124
Lyman, Mr. extract from his state of Italy. 2

M.

Marshall, chief justice, his opinions, . 126
Marine society, New-York. . . 135
Mary Hollis. . . . 162
Mahomed Effendi. . . . 175
Malta, account of . . . 175
Mahomed Ali, his war with the Sheygya. . 192
Maple sugar. . . . 188
Madras—Unitarian christians at - 2
Marsh, Rev. Dr. his death. - - 27
Marriage, J. Taylor's remarks on - 28
Mars-Hill, or Socrates and St. Paul, by Sherlock. 30
Marsh, Bishop, his controversy &c. - 69
" " his questions. - - 77
" " review of - 81
Mason, Rev. Dr. his phillippic against Unitarians - - - - - 90
" " appeal from him &c. - 101
Martin, Michael, review of his life. - 107
Manchester college, York - - 108
Methodists—their number &c. - - 10
" their meetings &c. - - 133
Mennonites, their opinions. - - 49
Meetings of Calvinistic ministers. - 110
Memorial, old colony . . 163
Mexico—Iturbide, made emperor. . 183
Missionary Society—evangelical account of 2
Missions, Foreign account of - - 2, 3
" Protestant in China, retrospect of 53
" to Bombay, account of - 102
" to Ceylon, account of - - 114
Missions, a communication. - . 114
do. do. - - - 174
Missisippi river, some account of - 31
Milne, Rev. Mr. his retrospect of missions. 53
Missouri, seat of government of - 115
Millard, his true Messiah exalted. . 147
Miller, Rev. Dr. Strictures on 174, 178, 182. 186, 190, 194, 198, 202, 206.
Missions, Baptist in India. . . 178
" Moravian . . . 178
" to China, account of . 186
Mother—value of a pious and discreet - 16
Mourning, different colours of - - 84
Morse, Rev. Dr. his letter to president Adams. 102
Moss side. - - - - 200
Mutations of orthodoxy and heresy. - 17

N.

Navy Register - - - - 91
New Lights or Unitarians west of the mountains 43
Newell Rev. Saml. his death - - 59
Newton, Sir Isaac his biography - - 133
New-England Tale - - - - - 170
Niagara Falls some account of - - 7
Nile, upper - - - - 187
Norton, Rev. Jacob, his dispassionate thoughts &c. 56
" his sermon on toleration. - 109

O.

Objections to Unitarian christianity considered 17, 21, 25
Obituary, of Mrs. Cappe 27—Rev. Dr. Marsh 27,—Roger W. Williams Esq. 54—Miss Aikin 110—Talleyrand de Perigord, 110—Mrs. Fuller, 147—Master B. H. Capen, 199—Professor Frisbie, 205
Oil stone, where found - - - 111
Ohio, Intelligence from - - - 130
Ordinations—Rev. Mr. Wayland, Boston, - 14
" Rev. L. Hamilton, Taunton - 19
" Rev. R. M. Hodges, S. Bridgwater 23
" Rev. Mr. Hemmenway, Wareham 34
" Rev. Mr. Wood, Weymouth - 55
" Rev. J. Boyle, Dedham - - 59
" Rev. W. Ware, New York - 79
" Rev. S. Spring, Abington - 87
" Rev. J. Bennet, Woburn - 87
" Rev. O. Brown, S. Kingston, R. I. 87
" Rev. B. Huntoon, Canton, . 99
" Rev. John Ferguson, Attleboro 119
" Rev. L. P. Bates, Whately - 119
" Rev. C. Frost, Bethel, Me - 119
" Rev. Samuel Joseph May of Boston 123
" Rev. H. Hooker, Watertown, Conn. 147
" Rev. N. Cogswell, Yarmouth - 155
" Rev. George G. Ingersol, Burlington, Vt. - - - 175
" Rev. George E. Pearce, Harrington, Conn. - - 195
Oraciones, or evening prayer in Spain - 76
Otis, James, proposed life of - - 143
Ostentatious charity, - - - 138

P.

Panorama of Athens - - - 27, 39
Pauperism, its diminution in New-York and Philadelphia - - - 7
Parr, Thomas, his great age - - 100
Parsons, Rev. Mr. his practical Unitarianism 91
Pastor, on the education society - - 94
Percival, his poems - - - 18
Peterborough, bishop of, his controversy - 69
" " his questions - 77
" " his questions, review of 81
Persia, Morier's journey through - 108
" second journey - - 113
Penn, Wm. his character as legislator - 160
Peace society, London - - - 130
" Westchester - - 188
Pipon, Rev. John, his biography - - 14
Pitcairn's island, inhabitants of - 24
" further account of - 111
Pilgrim society - - - 84, 131, 175
Philo Judaicus - - - - 30
Philander, recommendation of Priestley's Letter. 26
" on Ministerial exchange. - 34
" Dr. Wood's reply - - 59
" Dr. Prentiss' sermon - - 70
" Orton's letters - - 103
Peirce, Rev. John, his ordination sermon at Canton - - - - - 167
Population, increase of in U. S. - - 63
Practical hint - - - - 28
Priestly, Rev. Dr. his letter about burning his house - - - - 26
Prisoners, instruction of - - - 148
Presbyterianism in Ireland - - 108
Praying for one another, remarks upon 130, 134
" " - 170, 201
Prince's annals, extract from - - 162
Presbyterian and reformed church union of Pennsylvania - - - - - 167
Preferments in English church - - 195
Publishing fund, account of - - 13
Publishing fund - - - - 146
Pulpit elocution - - 46, 50, 54, 58
Pugilism - - - - - 182

Q.

Quakers in Russia - - - 117
" Lynn, their dissentions - 131
Quinsigamond, his communication - - 147
Quincy, Hon. Josiah, his remarks on poverty, vice, and crime - - - 156

R.

Raynal, Abbe, extract from 168, 172, 204
Rattlesnakes, Rafinesqe's account of - 172
Rammohun Roy, 57, 65, 81, 82, 110, 158, 162, 170, 186, 190, 194, 198, 202, 206.
Reformation—progress of in Swiss and French Protestant churches. - - 16
Repentance. - - - - 186
Resignation, an anecdote. - - 196
Roberts William, his benevolent exertions at Madras. - - - 2
Robbins, Rev. John—his farewell address. 9
Roman Bridge. - - - - 68
Rosseau, his testimony to Christ. - 94
Roman Catholic clergy in U. S. - 186
Rollius, on Tract societies. - - 54
" on Mr. Brigham's prayer. - 59
" on Franklin's letter. - - 122
Robinson John, his remarks on Mr. Torrey's sermon. - - - 134
R. P. his communication. - - 99
Russia—her orders about N. W. coast. - 99 111

S.

S. A. his review of Mr. Sprague's Sermon
" " review of Mr. Tappan's sermon - 14
" " pulpit elocution, No. I. - - 22
" " " " No. II. - - 46
" " " " No. III. - - 50
" " " " No. IV. - - 54
" " New York ordination - - 58
" " on "Hints on early education" - 79
" " on the Widow's Society - - 90
Scottish fidelity - - - - 107
School, foreign mission at Cornwall - 188
Schools, public in Boston - - 9
" " in Portsmouth - - 119, 165
Septuagint, - - - 141, 149, 161, 169
Scriptures, reverence for - - - 135
Society, Evangelical Missionary - - 1
Smyrna, acccount of - - - 2
Sherlock, his Socrates and St. Paul - 6
South Rev. Dr. on the Trinity . - 30
Slave Trade, state of - - 41, 64, 179
" " punishment for, at Marseilles 111
" " in 1821, - - 116
" " abolished by Spain, - 147
" " further account of, - - 155
Sheep, wild of America - - 123
Shot made at Herculaneum - - 155
Sierra Leone, establishment at - - 80
Sparks, Rev. Jared, his funeral sermon on Mr. Pinckney - - - 131
Society Islands, account of - - 106
Society for prevention of pauperism in N. Y. 114
" " benefit of seamen in do. - 191
South American Goverments, independence acknowledged - - - 135
" " " brief account of - 139
Societies religious and benevolent, - 199, 203
Society of Christian morality in France - 143
Stranger and Dove, poetry - - 112
Stewart, Rev. Prof. on Theological education 133
Statistics - - - - 140
State Prison in Philadelphia - - 163
" " in Massachusetts riot at, - 203
Strictures on Dr. Miller, 174, 178, 182, 186, 190, 194, 198, 202, 206 - - -
Swiss and French Protestant churches reformation in - - - 16
Sweden state of religion in, - - 133
Swift, his maxims - - 164, 176

T.

Taunton, ordination at - - 14
" remarks on do. - - 15
Tappan, Rev. Mr.—review of his sermon. 22
Taylor, Rev. Jeremy, remarks on marriage. 28
Talleyrand de Perigord, his death. - 100
Taylor, Rev. Jeremy, his sermons. - 132
Taunton, church covenant. - - 137
Testimonies to the forefathers of N. E. 70, 74, 78, 82, 86.
Temple, Rev. Daniel—missionary. - 75
Torrey, Rev. Mr. his forefather's sermon. 134
Theological Seminaries of Con. and N. J. united. 131
Tracts, religious, the origin of - - 13
Tornado in New-Hampshire. - - 23
Tonquin—missionaries there. - - 160
Total depravity. - - - 201
Tudor—his account of Amer. Indians - 12
" his life of James Otis. - - 143
Trinitarian worship—reasons for withdrawing from - - - - 150
" review, extracts from 181, 185, 189, 193, 197.
Trees, planting of - - - 48
Transylvania University. - - 167

U.

Unitarian christianity, objections to considered 17, 21. 25
Unitarianism in England - - - 28
" history of in England, translated from the Latin - - 58, 69
" its moral efficacy - - - 117
Unitarian Expositor, 57, 61, 73, 85, 89, 113, 117, 121
" fund report - - - - 153
" church at Washington, dedication of 178
Ungrateful son - - - - - 204
Unicorn - - - - - - 80

V.

Vindex, on church creeds . . 46
Virginia intelligence from . . 137
Vultures, fable of . . . 125

W.

Watson, Bishop, his views of religion . 121
Wakefild, Gilbert, his directions for students 123
Waterhouse, Dr. Benjamin, his lecture, , 130
Ware, Rev. Henry, his three questions . 126
" " his Century Sermons . . 141
War, causes of 160
Wales, New South, treatment of convicts . 164
Wheat from Chili, ... 132
Ware Rev. Dr.—extracts from his letters to Trinitarians and Calvinists. - 1, 5
" extract from his sermon at Springfield. - - - - - 14
Wayland, Rev. Francis, his ordination. 7
Wareham, ordination at - - 34, 38, 39
" representation of town committee. 102
Walsh, Robert, on Dr. Mason's sermon. - 90
Watts Rev. Dr. his inquiry respecting the Trinity. 97
" " extracts from his writings on the Trinity. - - - 101
West, Gilbert, his letter to Dr. Doddridge. 12
Webster, Hon. Daniel— his Plymouth oration. 92
Wesley, his argument against election. - 125
" his liberality and sermon. 145
Wirt, Mr. his religious opinions. - 126
" " " . . 38, 39
Williams, Dea. Roger, W. obituary - 54
Wickliff on Socinianism. . . 130
Widows Society. . . . 107
" burning of . . . 110
Woodbridge, Rev. Mr. his sermon. . 19
Wonderful counsellor. Isa, ix. 6. exposition of 115
Women in China . . . 84
" Hottentot 168
" in Paris 88
" their fortitude . . 172
Wright on the new birth . . 93

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Printer,

No. 47, Marlboro'-Street, Corner of Franklin-Street,
BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents, if paid in advance,
Three Dollars payable in six months.